

Queen Maud Worst of Tight Lacers Court Snubs the Dress Reformers

Scandinavian Women Renew
War on Fashion's Instru-
ment of Torture.

MADAME NAISE BACHE
LEADS WAR ON CORSET

Doctors, Painters, Sculptors
and Poets Are on Side of
Fair Crusaders.

COPENHAGEN, Jan. 7.—The three Scandinavian countries are in for a fresh phase of the war against the corset. For long enough formed to fight tight lacing among women, and Danish women of note have given spasmodic international importance to the movement.

Of late there has been some flagging in the energy of the ample-waisted ones, but now Madame Naise-Bache, the foremost champion of comfort and rational methods, has come back to northern latitudes from the sunny climes of Spain, Portugal and Madeira, determined to win Scandinavians over to the abolition of the corset. As she is a highly intellectual, forceful woman, an artist and an enthusiast, she will surely attract hosts to her side, even if she fails to win over Queen Maud of Norway—who laces herself to the limit. For Madame Naise-Bache not only calls for the abandonment of the corset; she offers designs of her own to doubtful women, whereby they may adapt the Grecian or Japanese garb to their own figures and still remain attractive.

It is among the upper ten in society that the defenders of the corset are mainly found, and Madame Naise-Bache has been unable up to now to induce the courts of Denmark, Norway or Sweden to join what she considers the cause of health and beauty.

A chat with her in her studio in Copenhagen, where she and her husband are now installed, is a pleasant experience, for her eyes are fired with the light of an enthusiast as she launches out on her favorite subject.

"Yes," she said, "I am about to renew my warfare against the corset. As you know, many Scandinavian women have discarded it as an abomination and an offense against their health and their good looks. And hundreds more, who have not joined in total disuse of these engines of ugliness and harm, have modified their reliance on them to the widest and most comfortable limits. They one and all testify that they have gained ease and freedom of

MADAME NAISE-BACHE



NAISE-BACHE COSTUME, DESIGNED TO GIVE COMFORT.



QUEEN MAUD OF NORWAY

movement without losing any of their style and gracefulness.

"What are the guiding principles of your movement?" I asked.

"Beauty and health and freedom for the individual woman to dress according to her own tastes, without the hampering dictates of Dame Fashion, who is too often both foolish and injurious. Art ought not to be the luxury of the few. Every woman ought to develop her artistic faculty, utilizing it to her own benefit, instead of stifling it by a slavish imitation of fashion-framers. Art should be set free to put its mark upon our homes and our dresses.

"Note the periods of history in which the sense of beauty was most general and most intense. The greatest masterpieces were produced in such times, because the artists had but to look about them to become inspired. When we women, therefore, make our dress an expression of art, we bring our share of material to the upbuilding of civilization—more so, probably, than most of us imagine. And as art must have health as well as beauty, we must seek conditions equally conducive to both qualities."

"And there the corset question arises?"

"Just so. The absolute hindrance to health and therefore the biggest ob-

stacle to perfect beauty, is the corset. No woman is permitted to the corset, of course, will admit any drawback from it. Still less will she admit that she is a tight lacer. So it takes a long time to persuade her the instrument of torture she squares herself into is wholly unnecessary—that her dress should be supported from the shoulders and from the waist of the hips.

"Think of the scene that such an abandonment of habit gives. When freedom is accomplished, every woman is set at liberty to dress in accordance with her own individuality—physical and mental. Besides unnecessary expense, incidental to the tyranny of fashion, there is the constant violation of the true governing principles of women's beautiful dressing."

"And what is your plan for an ideal, rational garb?" I queried.

"For underclothing, combinations or chemises of wool or silk; for winter wear, a pair of silk breeches, a warmly lined petticoat of silk or other suitable material, worn on to a short bodice so that the weight rests on the shoulders. The bodice can be lined, if desired, and furnished with sleeves. It should be skillfully cut, especially for stout women. Such a garb is warm, light and smart, and can be worn perfectly well under even the thickest Greek costume."

To give proof to her words, Madame Naise-Bache herself has produced, in exquisite taste, her own gowns on the lines indicated. Sometimes she adopts the Grecian style; occasionally there is a touch reminiscent of the northern nations, or the Japanese, or the Arabian women. Her tastes are liberal, but perhaps the Grecian style is the nearest her heart, modified according to the requirements of these later times and more northern climes. An outfit she recommends for everyday wear, con-

sists of an undergown of wool, made not too long, with the material not too thick, so that the gown will fall in picturesque folds from the shoulders. The outer gown, resembling the Greek "palla," is of heavier material of a different color, harmonizing, however, with that of the undergarment. It should be fastened on the shoulders with handsome buckles and allowed to fall in simple, yet stylish folds. Such a dress has the advantage of suiting both slim women and their more corpulent sisters.

"For social functions," says Madame Naise-Bache, "I find the Grecian dress bewitching, and it has a great advantage in not being affected by fickle fashion's moods. My advice to women is—don't buy commonplace gowns, but manage to obtain by 'saving up,' if you must, one really first-class Grecian gown a year. For as these dresses do not become old-fashioned, they are not really costly, and in this way a careful woman will acquire an exquisite wardrobe in a few years. Moreover, such rational and artistic gowns as I advocate, give opportunities for wearing handsome shoulder buckles, which, when of sufficiently artistic merit, greatly enhance the beauty of the gown."

"And how soon do you expect to evolve the perfect woman?" Madame Naise-Bache was asked.

"It will take time, but it will come. Generation after generation of women have distorted the female form divine with corsets. Evolution has been forced into unnatural channels. The eternal fitness of things has been deplorably disarranged for once. Therefore it is the bounden duty of this rational age to set about divesting itself of a barbarous and harmful custom so that time may restore woman's natural balance."

"Robert Louis Stevenson has said some of the South Sea islanders are the

most beautiful people in the world, and he lays particular stress on their figures and graceful carriage. Poets have sung of the ravishing walk of the Andalusian women, and the gliding movements of the Moorish damsels—both strangers to corsets and high heels. And look at the Indian women who now and again come to Europe. I have seen Indian princesses move among the mightiest of the earth with a natural grace and dignity of bearing which the deadly corset would have made impossible."

"So the progress of the war does not discourage you?" I asked finally.

"Not at all," said Madame Naise-Bache, as she said farewell. "The top-most circle of society may be slow to

discard the corsets beloved of their ancestors, but we have a long roll of eminent women on our side as actual corset haters. Doctors, painters, sculptors and many poets and writers are also with us. This winter we will carry the warfare further by running competitive exhibitions, pitting the gowns for corseted women against those for the corsetless. We are confident of the ultimate result of the struggle. Health and beauty are on our side. On the other are folly, torture, sickness, ugliness. So, even if we move slowly, we progress steadily. Depend upon it, the corset is doomed among the women of the future."

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Sunday Services in Salt Lake Churches

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Catholic.
ST. MARY'S CATHEDRAL—Corner of South Temple and B streets; Rt. Rev. Laurence Scanlan, bishop. Masses at 8 o'clock; high mass at 11 o'clock; vespers, 7:30 p. m.
ST. PATRICK'S CHAPEL—Fourth South, between Fourth and Fifth West. Mass at 10 a. m.

Presbyterian.
FIRST PRESBYTERIAN—Corner of South Temple and C streets; William M. Paden, D. D., pastor. Morning service at 11 o'clock. Evening service at 7:45 o'clock.
WESTMINSTER PRESBYTERIAN—Corner First West and Fifth South. Morning services at 11 o'clock.
THIRD PRESBYTERIAN—Corner of Eleventh East and Eleventh South, Sugar House car. R. G. McNeice, D. D., tenor; porary pastor. Morning service at 11 o'clock; preaching by the Rev. A. F. Wittenberger.

Baptist.
IMMANUEL CHURCH—Third South and Second East, between C and D streets; Rt. Rev. Franklin S. Spalding, D. D., bishop. Very Rev. Samuel R. Colladay, dean. Services today: Holy communion, 7:30 a. m.; morning service and sermon, 11 o'clock; evening prayer and sermon, 8 o'clock. Bishop Spalding will preach at 11 o'clock.
ST. PAUL'S—Main and Fourth South streets. Holy communion at 8 a. m.; morning service and sermon at 11 o'clock. Evening prayer and sermon at 8 o'clock.
ST. JOHN'S CHAPEL—Logan avenue and Ninth East street. Holy communion and sermon, 11 o'clock.
ST. PETER'S CHAPEL—657 North Second West street. Holy communion, 8 a. m.; evening prayer and sermon, 7:30 o'clock.

Methodist.
FIRST METHODIST—Corner Second East and Second South streets; Francis Burgette Short, pastor. Morning service, 10:45; subject, "The Vocation of Christianity." Evening service at 7:45; subject, "Destiny, How Decided?"
ELF METHODIST—Ninth East and First South streets. Ransom P. Nichols, pastor. Morning service at 11 o'clock; preaching by W. E. Wright, secretary of the Y. M. C. A. Evening service at 7 o'clock.
LIBERTY PARK METHODIST—Corner Ninth South and Eighth East streets.

Episcopal.
ST. MARK'S CATHEDRAL—East First South, between Second and Third East streets; Rt. Rev. Franklin S. Spalding, D. D., bishop. Very Rev. Samuel R. Colladay, dean. Services today: Holy communion, 7:30 a. m.; morning service and sermon, 11 o'clock; evening prayer and sermon, 8 o'clock. Bishop Spalding will preach at 11 o'clock.

Free Church.
SWEDISH FREE CHURCH—734 South Seventh East. Holiness meeting (in English) 4 p. m.; preaching at 8 p. m.

Lutheran.
SWEDISH LUTHERAN—Second South and Fourth East. Erik Floren, pastor.
GERMAN ST. JOHN'S CHURCH—Seventh South and State streets; William J. Lankow, pastor. Morning service at 10:30 o'clock. Evening service, 7:30 o'clock.

THE DANISH LUTHERAN CHURCH—Corner First avenue and E street.

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